

Catholick Spirit.

A

S E R M O N

O N

2 KINGS, x. 15.

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L O N D O N :

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CATHOLICK SPIRIT,



2 KINGS X. 15.

And when he was departed thence, he lighted on Jehonadab the Son of Rechab coming to meet him. And he saluted him and said, Is thine Heart right as my Heart is with thy Heart? And Jehonadab answered, It is. If it be, Give me thine Hand.

I.  T is allowed even by those who do not pay this great Debt, that Love is due to all Mankind: the royal Law, *Thou shalt love thy Neighbour as thyself*, carrying its own Evidence to all that hear it. And that, not according to the miserable Construction put upon it by the Zealots of old Times, *Thou.*

Thou shalt love thy Neighbour, thy Relation, Acquaintance, Friend, and hate thine Enemy: not so. I say unto you, saith our Lord, Love your Enemies, bless them that curse you: do Good to them that hate you, and pray for them that despitefully use and persecute you: that ye may be the Children, may appear so to all Mankind, of your Father which is in Heaven, who maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust.

2. But it is sure, there is a peculiar Love which we owe to those that love God. So David, *all my Deight is upon the Saints that are in the Earth, and upon such as excel in Virtue.* And so a greater than he, a new Commandment I give unto you, *that ye love one another: as I have loved you, that ye also love one another. By this shall all Men know that ye are my Disciples, if ye have Love one to another. John xiii. 34, 35.* This is that Love on which the Apostle John so frequently and strongly insists. *This, saith he, is the Message that ye have heard from the Beginning, that we should love one another. 1 John iii. 11.* Hereby perceive we the Love of God, because he laid down his Life for us. And we ought, if Love should call us thereto, to lay down our Lives for the Brethren. v. 16. And again, *Beloved, let us love one another, for Love is of God*

God. He that loveth not, knoweth not God: For God is Love, c. iv. 7, 8. Not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins. Beloved, if God so loved us, we ought also to love one another. v. 10, 11.

3. All Men approve of this. But do all Men practise it? Daily Experience shews the contrary. Where are even the Christians who *love one another, as he hath given us Commandment*? How many Hindrances lie in the Way? The two grand, general Hindrances are, First, That they cannot all think alike: And in Consequence of this, Secondly, They cannot all walk alike: but in several smaller Points their Practice must differ, in Proportion to the Difference of their Sentiments.

4. But although a Difference in Opinions or Modes of Worship, may prevent an intire external Union, yet need it prevent our Union in Affection? Though we cannot think alike, may we not love alike? May we not be of one Heart, though we are not of one Opinion? Without all Doubt we may. Herein all the Children of God may unite, notwithstanding these smaller Differences. These remaining as they are, they may forward one another, in Love and in good Works.

5. Surely in this Respect, the Example of *Jebu* himself, as mixt a Character as he was of, is well worthy both the Attention and Imitation, of every serious Christian. *And when he was departed thence, he lighted on Jehonadab the Son of Rechab coming to meet him. And he saluted him and said, Is thine Heart right, as my Heart is with thy Heart? And Jehonadab answered, It is. If it be, Give me thine Hand.*

The Text naturally divides itself in two Parts, First, A Question proposed by *Jebu* to *Jehonadab*, *Is thine Heart right, as my Heart is with thy Heart?* Secondly, An Offer made on *Jehonadab's* answering, *It is. If it be, Give me thine Hand.*

I. 1. And, First, Let us consider the Question proposed by *Jebu* to *Jehonadab*, *Is thine Heart right, as my Heart is with thy Heart?*

The very first Thing we may observe in these Words, is that here is no Enquiry concerning *Jehonadab's* Opinions. And yet it is certain, he held some which were very uncommon, indeed quite peculiar to himself: and some which had a close Influence upon Practice; on which likewise he laid so great a Stress, as to intail them upon his Children's

Children's Children, to their latest Posterity. This is evident from the Account given by *Jeremiah*, many Years after his Death. *I took Jaazaniah and his Brethren, and all his Sons, and the whole House of the Rechabites — And set before them Pots full of Wine and Cups, and said unto them, Drink ye Wine. But they said, We will drink no Wine; for Jonadab (or Jehonadab) the Son of Rechab our Father* (it would be less ambiguous if the Words were placed thus, *Jehonadab our Father the Son of Rechab*: out of Love and Reverence to whom he probably desired his Descendants might be called by his Name) *commanded us, saying, Ye shall drink no Wine, neither ye nor your Sons for ever. Neither shall ye build House, nor sow Seed, nor plant Vineyard, nor have any; but all your Days ye shall dwell in Tents— And we have obeyed and done according to all that Jonadab our Father commanded us,* Jer. xxxv. 3—10.

2. And yet *Jebu* (although it seems to have been his Manner, both in Things secular and religious, to *drive furiously*) does not concern himself at all with any of these Things, but lets *Jehonadab* abound in his own Sense. And neither of them appears to have given the other the least Disturbance, touching the *Opinions* which he maintained.

3. 'Tis very possible, that many good Men now also may entertain peculiar Opinions: and some of them may be as singular herein, as even *Jehonadab* was. And 'tis certain, so long as *we know* but *in Part*, that all Men will not see all Things alike. It is an unavoidable Consequence of the present Weakness and shortness of human Understanding, that several Men will be of several Minds, in Religion as well as in common Life. So it has been from the Beginning of the World, and so it will be *till the Restitution of all Things*.

4. Nay farther: although every Man necessarily believes, that every particular Opinion which he holds is true (for, to believe any Opinion is not true, is the same Thing as, not to hold it:) yet can no Man be assured, That all his own Opinions, taken together, are true. Nay every thinking Man is assured, They are not: seeing *Humanum est errare et nescire*. To be ignorant of many Things, and to mistake in some, is the necessary Condition of Humanity. This therefore he is sensible is his own Case. He knows in the general, that he himself is mistaken. Although in what Particulars he mistakes, he does not, perhaps cannot know.

5. I say, perhaps he cannot know. For who can tell how far invincible Ignorance may extend? Or (what comes to the same Thing) invincible Prejudice: which is so often fixt in tender Minds, that it is afterwards impossible to tear up what has taken so deep a Root. And who can say, unless he knew every Circumstance attending it, how far any Mistake is culpable? Seeing all Guilt must suppose some Concurrence of the Will: of which he only can judge who searcheth the Heart.

6. Every wise Man therefore will allow others the same Liberty of thinking, which he desires they should allow him: and will no more insist on their embracing his Opinions, then he would have them to insist on his embracing theirs. He bears with those who differ from him, and only asks him, with whom he desires to unite in Love, that single Question, *Is thine Heart right, as my Heart is with thy Heart?*

7. We may, Secondly, observe, That here is no Enquiry made, concerning *Jehonadab's* Mode of Worship: although 'tis highly probable, there was in this Respect also, a very wide Difference between them. For we may well believe *Jehonadab* as well as all his Posterity, worshipped God at *Jerusalem*: whereas *Jebu* did not; he had
more

more Regard to State-Policy than Religion. And therefore although he slew the Worshipers of *Baal*, and destroyed *Baal* out of Israel : yet *from the convenient Sin of Jeroboam*, the Worship of the *golden Calves*, *be departed not.* 2 Kings x. 29.

8. But even among Men of an upright Heart, Men who desire to *have a Conscience void of Offence*, it must needs be, that as long as there are various Opinions, there will be various Ways of worshipping God : seeing a Variety of Opinion necessarily implies a Variety of Practice. And as in all Ages, Men have differed in nothing more than in their Opinions concerning the Supreme Being, so in nothing have they more differed from each other, than in the Manner of worshipping him. Had this been only in the Heathen World, it would not have been at all surprizing. For we know these *by their Wisdom knew not God* ; nor therefore could they know how to worship him. But is it not strange, that even in the Christian World, although they all agree in the general, *God is a Spirit, and they that worship him must worship him in Spirit and in Truth* : yet the particular Modes of worshipping God, are almost as various as among the Heathens ?

And

9. And how shall we chuse, among so much Variety? No Man can chuse for, or prescribe to another. But every one must follow the Dictates of his own Conscience, in Simplicity and godly Sincerity. He must be fully persuaded in his own Mind, and then act according to the best Light he has. Nor has any Creature Power, to constrain another to walk by his own Rule. God has given no Right to any of the Children of Men, thus to lord it over the Conscience of his Brethren. But every Man must judge for himself, as every Man must give an Account of himself to God.

10. Although therefore every Follower of CHRIST is obliged by the very Nature of the Christian Institution, to be a Member of some particular Congregation or other, some Church, as it is usually term'd: (which implies a particular Manner of worshipping God; for *two cannot walk together unless they be agreed*;) yet none can be obliged by any Power on Earth, but that of his own Conscience, to prefer this or that Congregation to another, this or that particular Manner of Worship. I know it is commonly supposed, That the Place of our Birth, fixes the Church to which we ought to belong: that one, for Instance, who is born in *England* ought to be a Member of that which is stiled *The Church of England*,
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and consequently to worship God in the particular Manner which is prescribed by that Church. I was once a zealous Maintainer of this: but I find many Reasons to abate of this Zeal. I fear, it is attended with such Difficulties, that no reasonable Man can get over. Not the least of which is, that if this Rule had took Place, there could have been no Reformation from Popery: seeing it intirely destroys the Right of private Judgment, on which that whole Reformation stands.

II. I dare not therefore presume to impose my Mode of Worship on any other. I believe it is truly primitive and apostolical. But my Belief is no Rule for another. I ask not therefore of him with whom I would unite in Love, "Are you of my Church? Of my Congregation? Do you receive the same Form of Church-Government, and allow the same Church-Officers with me? Do you join in the same Form of Prayer, wherein I worship God?" I inquire not, Do you receive the Supper of the Lord, in the same Posture and Manner that I do? Nor, whether in the Administration of Baptism, you agree with me, in admitting Sureties for the Baptized? In the Manner of administering it? Or the Age of these to whom it should be administered? Nay, I ask not of you (as clear as I am in my own Mind)

Mind) Whether you allow Baptism and the Lord's Supper at all? Let all these Things stand by: we will talk of them, if need be, at a more convenient Season. My only Question at present is this, *Is thine Heart right, as my Heart is with thy Heart?*

12. But what is properly implied in the Question? I do not mean what did *Jehu* imply therein? But what should a Follower of CHRIST understand thereby, when he proposes it to any of his Brethren?

The first Thing implied in this: is thy Heart right with God? Dost thou believe his Being, and his Perfections? His Eternity, Immensity, Wisdom, Power: his Justice, Mercy and Truth? Dost thou believe, that he now *upholdeth all Things by the Word of his Power*? And that he governs even the most minute, even the most noxious, to his own Glory and the Good of them that love him? Hast thou a divine Evidence, a supernatural Conviction, of the Things of God? Dost thou walk by *Faith not by Sight*? *Looking not at temporal Things, but Things eternal.*

13. Dost thou believe in the Lord JESUS CHRIST, GOD over all, blessed for ever? Is he revealed in thy Soul? Dost thou know *Jesus Christ and him crucified*?

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Does he dwell in thee, and thou in him ? Is he formed in thy Heart by Faith ? Having absolutely disclaimed all thy own Works, thy own Righteousness, hast thou submitted thyself unto the Righteousness of God, which is by Faith in Christ Jesus ? Art thou found in him, not having thy own Righteousness, but the Righteousness which is by Faith ? And art thou, through him, fighting the good Fight of Faith, and laying hold of eternal Life ?

14. Is thy Faith ἐνεργουμένη δι' ἀγάπης. Filled with the Energy of Love ? Dost thou love God ? I do not say, *above all Things* ; for it is both an unscriptural and an ambiguous Expression : but *with all thy Heart, and with all thy Mind, and with all thy Soul and with all thy Strength* ? Dost thou seek all thy Happiness in him alone ? And dost thou find what thou seekest ? Does thy Soul continually magnify the Lord, and thy Spirit rejoice in God thy Saviour ? Having learned in every Thing to give Thanks, dost thou find, *it is a joyful and pleasant Thing to be thankful* ? Is God the Center of thy Soul ? The Sum of all thy Desires ? Art thou accordingly laying up thy Treasure in Heaven, and counting all Things else Dung and Dross ? Hath the Love of God cast the Love of the World out of thy Soul ? Then thou art crucified to the World. Thou art
dead

dead to all below, and thy Life is hid with Christ in God.

15. Art thou employed in doing *not thy own Will, but the Will of him that sent thee*? Of him that sent thee down to sojourn here a while, to spend a few Days in a strange Land, till having finished the Work he hath given thee to do, thou return to thy Father's House? Is it thy Meat and Drink *to do the Will of thy Father which is in Heaven*? Is *thine Eye single* in all Things? Always fixt on him? Always *looking unto Jesus*? Dost thou point at him in whatsoever thou dost? In all thy Labour, thy Business, thy Conversation? Aiming only at the Glory of God in all? *Whatsoever* thou dost, either in *Word or Deed, doing it all in the Name of the Lord Jesus, giving Thanks unto God even the Father through Him*?

16. Does the Love of God constrain thee *to serve him with Fear*? *To rejoice unto him with Reverence*? Art thou more afraid of displeasing God, than either of Death or Hell? Is nothing so terrible to thee as the Thought of *offending the Eyes of his Glory*? Upon this Ground dost thou *bate all evil Ways*; every Transgression of his holy and perfect Law? And herein exercise thyself,

to

to have a Conscience void of Offence towards God, and towards Man ?

17. Is thy Heart right towards thy Neighbour? Dost thou *love as thyself*, all Mankind without Exception? *If you love those only that love you, what Thank have you ?* Do you *love your Enemies*? Is your Soul full of Good-will, of tender Affection towards them? Do you love even the Enemies of God? The Unthankful and Unholy? Do your Bowels yearn over them? Could you *wish yourself* (temporally) *accurst* for their Sake? And do you shew this, by *blssing them that curse you, and praying for those that despightfully use you and persecute you*?

18. Do you shew your Love by your Works? While you have Time, as you have Opportunity, do you in Fact *do Good to all Men*, Neighbours or Strangers, Friends or Enemies, Good or Bad? Do you do them all the Good you can? Endeavouring to supply all their Wants, assisting them both in Body and Soul, to the uttermost of your Power? If thou art thus minded, may every Christian say, yea, if thou art but sincerely desirous of it, and following on till thou attain, then *thy Heart is right, as my Heart is with thy Heart.*

II. 1. *If it be, Give me thy Hand.* I do not mean, "Be of my Opinion." You need not. I do not expect nor desire it. Neither do I mean, "I will be of your Opinion." I cannot. It does not depend on my Choice: I can no more think, than I can see or hear as I will. Keep your own Opinion, I mine: and that as steadily as ever. You need not even endeavour to come over to me, or bring me over to you. I do not desire you to dispute those Points, or to hear or speak one Word concerning them. Let all Opinions alone on one Side and the other. Only *Give me thy Hand.*

2. I do not mean, "Embrace my Modes of Worship; or I will embrace yours." This also is a Thing which does not depend either on your Choice or mine. We must both act, as each is fully persuaded in his own Mind. Hold you fast that which you believe to be most acceptable to God, and I will do the same. I believe the *Episcopal* Form of Church-Government to be scriptural and apostolical. If you think the *Presbyterian* or *Independent* is better, think so still and act accordingly. I believe Infants ought to be baptized, and that this may be done either by Dipping or Sprinkling. If you are otherwise persuaded, be

so still, and follow your own Persuasion. It appears to me, That Forms of Prayer are of excellent Use, particularly in the great Congregation. If you judge extemporary Prayer to be of more Use, act suitably to your own Judgment. My Sentiment is, That I ought not to forbid Water, wherein Persons may be baptized : and that I ought to eat Bread and drink Wine, as a Memorial of my dying Master. However, if you are not convinced of this, act according to the Light you have. I have no Desire to dispute with you one Moment, upon any of the preceding Heads. Let all these smaller Points stand aside. Let them never come into Sight. *If thine Heart is as my Heart*, if thou lovest God and all Mankind, I ask no more : *Give me thine Hand.*

3. I mean, First, Love me. And that not only as thou lovest all Mankind ; not only as thou lovest thine Enemies, or the Enemies of God, those that hate thee, that *despitefully use thee and persecute thee* : Not only as a Stranger, as one of whom thou knowest neither Good nor Evil. I am not satisfied with this. No : *If thine Heart be right, as mine with thy Heart*, then love me with a tender Affection, as a Friend that is closer than a Brother : as a Brother in CHRIST, a Fellow-citizen of the new Jerusalem

rusalem, a Fellow-soldier engaged in the same Warfare, under the same Captain of our Salvation. Love me as a Companion in the Kingdom and Patience of JESUS, and a Joint-heir of his Glory.

4. Love me (but in a higher Degree, than thou dost the Bulk of Mankind) with the Love that is *long-suffering and kind*, that is patient, if I am ignorant and out of the Way, bearing and not increasing my Burthen, and is tender, soft and compassionate still: that *envieth not*, if at any Time it please God, to prosper me in this Work even more than thee. Love me with the Love that is *not provoked* either at my Follies or Infirmities; or even at my acting (if it should sometimes so appear to thee) not according to the Will of God. Love me so as to *think no Evil* of me, to put away all Jealousy and evil Surmising. Love me with the Love that *covereth all Things*, is always willing to think the best, to put the fairest Construction on all my Words and Actions: that *hopeth all Things*; either the Thing related was never done; or not done with such Circumstances as are related: or at least, that it was done with a good Intention: or in sudden Stress of Temptation. And hope to the End, that whatever is amiss, will by the Grace of God be corrected, and whatever is wanting be supplied,
through

through the Riches of his Mercy in Christ Jesus.

5. I mean, Secondly; Commend me to God in all thy Prayers, wrestle with him in my Behalf, that he would speedily correct what he sees amiss, and supply what is wanting in me. In thy nearest Access to the Throne of Grace, beg of him who is then very present with thee, that my Heart may be more as thy Heart, more right both toward God and toward Man: that I may have a fuller Conviction of Things not seen, and a stronger View of the Love of God in CHRIST JESUS: may more steadily walk by Faith, not by Sight, and more earnestly grasp eternal Life. Pray that the Love of God and of all Mankind, may be more largely poured into my Heart; that I may be more fervent and active in doing the Will of my Father which is in Heaven; more zealous of good Works, and more careful to abstain from all Appearance of Evil.

6. I mean, Thirdly, Provoke me to Love and good Works. Second thy Prayer as thou hast Opportunity, by speaking to me in Love whatsoever thou believest to be for my Soul's Health. Quicken me in the Work which God has given me to do, and instruct me how to do it more perfectly.

Yea,

Yea, *smite me friendly and reprove me*, wherein soever I appear to thee, to be doing rather my own Will, than the Will of him that sent me. O speak and spare not, whatever thou believest may conduce, either to the amending my Faults, the strengthening my Weakness, the building me up in Love, or the making me more fit in any Kind for the Master's Use.

7. I mean, Lastly, Love me not in Word only, but in Deed and in Truth. So far as in Conscience thou canst (retaining still thy own Opinions, and thy own Manner of worshipping God) join with me in the Work of God, and let us go Hand in Hand. And thus far, it is certain, thou mayst go. Speak honourably wherever thou art, of the Work of God by whomsoever he works, and kindly of his Messengers. And if it be in thy Power, not only sympathize with them when they are in any Difficulty or Distress, but give them a chearful and effectual Assistance, that they may glorify God on thy Behalf.

8. Two Things should be observed, with regard to what has been spoken under this last Head. The one, that whatsoever Love, whatsoever Offices of Love, whatsoever spiritual or temporal Assistance, I claim from him whose Heart is right, as my Heart is
with

with his : the same I am ready, by the Grace of God, according to my Measure, to give him. The other, that I have not made this Claim, in Behalf of myself only, but of all whose Heart is right toward God and Man, that we may all love one another, as Christ hath loved us.

III. I. One Inference we may make from what has been said. We may learn from hence, What is a *Catholick Spirit*.

There is scarce any Expression which has been more grossly misunderstood, and more dangerously misapplied than this. But it will be easy for any who calmly consider the preceding Observations, to correct any such Misapprehensions of it, and to prevent any such Misapplication.

For from whence we may learn, First, That a *Catholick Spirit*, is not *speculative Latitudinarianism*. It is not an Indifference to all Opinions. This is the Spawn of Hell, not the Offspring of Heaven. This Unsettledness of Thought, this being *driven to and fro, and toss about with every Wind of Doctrine*, is a great Curse, not a Blessing ; an irreconcilable Enemy not a Friend to true *Catholicism*. A Man of a true *Catholick Spirit*, has not now his Religion to seek. He is fixed as the Sun in his Judgment.

ment concerning the main Branches of Christian Doctrine. It is true, he is always ready to hear and weigh, whatsoever can be offered against his Principles. But as this does not shew any wavering in his own Mind, so neither does it occasion any. He does not halt between two Opinions, nor vainly endeavour to blend them into one. Observe this, you who know not what Spirit ye are of : who call yourselves Men of a *Catholick Spirit*, only because you are of a muddy Understanding : because your Mind is all in a Mist : because you have no settled, consistent Principles, but are for jumbling all Opinions together. Be convinced, that you have quite missed your Way : You know not where you are. You think you are got into the very Spirit of CHRIST ; when in Truth you are nearer the Spirit of Antichrist. Go first and learn the first Elements of the Gospel of CHRIST, and then shall you learn to be of a truly *Catholick Spirit*

2. From what has been said we may learn, Secondly, That a *Catholick Spirit* is not any Kind of *practical Latitudinariaism*. It is not Indifference as to publick Worship, or as to the outward Manner of performing it. This likewise would not be a Blessing but a Curse. Far from being an Help thereto, it would so long as it remained be an
un-

unspeakable Hindrance to the worshipping of God in Spirit and in Truth. But the Man of a truly *Catholick Spirit*, having weighed all Things in the Ballance of the Sanctuary, has no Doubt, no Scruple at all concerning that particular Mode of Worship wherein he joins. He is clearly convinced, that *this* Manner of worshipping God is both scriptural and rational. He knows none in the World, which is more scriptural, none which is more rational. Therefore without rambling hither and thither, he cleaves close thereto, and praises God for all the Opportunity of so doing.

3. Hence we may, Thirdly, learn, That a *Catholick Spirit* is not an Indifference to all Congregations. This is another Sort of Latitudinarianism, no less abused and unscriptural than the former. But it is far from a Man of a truly *Catholick Spirit*. He is fixt in his Congregation as well as his Principles. He is united to one, not only in Spirit, but by all the outward Ties of Christian Fellowship. There he partakes of all the Ordinances of God. There he receives the Supper of the LORD. There he pours out his Soul in publick Prayer, and joins in publick Praise and Thanksgiving. There he rejoices to hear the Word of Reconciliation, the Gospel of the Grace of
 God

God With these his nearest, his best beloved Brethren, on solemn Occasions, he seeks God by Fasting. These particularly he watches over in Love, as they do over his Soul, admonishing, exhorting, comforting, reproving, and every Way building up each other in the Faith. These he regards as his own Household, and therefore according to the Ability God has given him, naturally cares for them, and provides that they may have all the Things that are needful for Life and Godliness.

4. But while he is steadily fixt in his religious Principles, in what he believes to be the Truth as it is in Jesus, while he firmly adheres to that Worship of God, which he judges to be most acceptable in his Sight, and while he is united by the tenderest and closest Ties, to one particular Congregation: his Heart is enlarged toward all Mankind, those he knows and those he does not; he embraces with strong and cordial Affection, Neighbours and Strangers, Friends and Enemies. This is catholic or universal Love. And he that has this, is of a catholic Spirit. For Love alone gives the Title to this Character. Catholic Love is a catholic Spirit.

5. But if we take this Word in the strictest Sense, a Man of a catholic Spirit,

is one who in the Manner above mentioned, gives his Hand, to all whose Hearts are right with his Heart. One who knows how to value, and praise God for all the Advantages he enjoys; with regard to the Knowledge of the Things of God, the true, scriptural Manner of worshipping him, and above all, his Union with a Congregation, fearing God and working Righteousness. One who retaining these Blessings with the strictest Care, keeping them as the Apple of his Eye, at the same Time loves, as Friends, as Brethren in the LORD, as Members of CHRIST and Children of GOD, as joint Partakers now of the present Kingdom of GOD, and Fellow-heirs of his eternal Kingdom, all of whatever Opinion or Worship or Congregation, who believe in the LORD JESUS CHRIST; who love God and Man; who rejoicing to please and fearing to offend God, are careful to abstain from Evil and zealous of good Works. He is the Man of a truly *catholic* Spirit, who bears all these continually upon his Heart, who having an unspeakable Tenderness for their Persons, and longing for their Welfare, does not cease to commend them to God in Prayer, as well as to plead their Cause before Men: who speaks comfortably to them, and labours by all his Words, to strengthen their Hands in GOD. He assists them to the uttermost of his Power in all Things

Things, spiritual and temporal. He is ready *to spend and be spent for them*; yea, *to lay down his Life for their Sake.*

6. Thou, O Man of God, think on these Things. If thou art already in this Way, go on. If thou hast heretofore mistook the Path, bless God who hath brought thee back. And now run the Race which is set before thee, in the royal Way of universal Love. Take heed, lest thou be either wavering in thy Judgment, or straitened in thy Bowels. But keep an even Pace, rooted in the Faith once delivered to the Saints, and grounded in Love, in true, catholick Love, till thou art swallowed up in Love for ever and ever.



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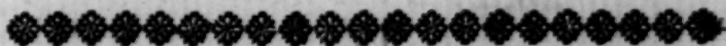
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Inlarg'd my Heart, and free my Thought,
Where'er the latent Truth I find,



Catholick Love.

But cleave to those who cleave to Thee,
But only in thy Saints delight
Who walk with God in pure White.



One with the little Flock I rest,
The Members found who hold the Head,
The chosen Few, with Pardon blest,
I **W**EARY of all this wordy Strife,
These Notions, Forms and Modes,
(and Names;

To Thee, the Way, the Truth, the Life,
Whose Love my simple Heart inflames,
Divinely taught, at last I fly
With Thee, and Thine, to live, and die.

II.
Forth from the midst of *Babel* brought,
Parties and Sects I cast behind,

Inlarg'd

Inlarg'd my Heart, and free my Thought,
 Where'er the latent Truth I find,
 The latent Truth with Joy to own,
 And bow to Jesus' Name alone,

III.

Redeem'd by thine almighty Grace,
 I taste my glorious Liberty,
 With open Arms the World embrace,
 But *cleave* to those who cleave to Thee,
 But only in thy Saints *delight*
 Who walk with God in purest White.

IV.

One with the little Flock I rest,
 The Members sound who hold the Head,
 The chosen Few, with Pardon blest,
 And by th' anointing Spirit led
 Into the Mind that was in Thee,
 Into the Depths of Deity.

V.

My Brethren, Friends, and Kinsmen these,
 Who do my heavenly Father's Will,
 Who *aim* at perfect Holiness,
 And all thy Counsels to fulfil,
 Athirst to be whate'er Thou art,
 And love their God with all their Heart.

VI.

For these, howe'er in Flesh disjoin'd,
 Where'er dispers'd o'er Earth abroad,
 Unfeign'd, unbounded Love I find,
 And constant as the Life of God :
 Fountain of Life, from thence it sprung,
 As pure, as even, and as strong,

VII.

Join'd to the hidden Church unknown,
 In this sure Bond of Perfectness,
 Obscurely safe, I dwell alone,
 And glory in th' uniting Grace,
 To me, to each Believer giv'n,
 To all thy Saints in Earth and Heav'n.

C. W.

F I N I S.

VI

For these, how'er in Flesh disjoin'd,
 Where'er dispers'd o'er Earth abroad,
 Unfeign'd, unbonded Love I find,
 And constant as the Life of God :
 Fountain of Life, from thence it springs,
 As pure, as even, and as strong,

VII.

Join'd to the hidden Church unknown,
 In this true Bond of Perfection,
 Obscurely late, I dwell alone,
 And glory in th' uniting Grace,
 To me, to each Believer giv'n,
 To all thy Saints in Earth and Heav'n.

C. W.

F I N I S